



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

petition with, societies of a low standard of living and of a high birth rate.

Dr. Tenney's monograph is a suggestive, though incomplete study of a large subject. In his own words, "A rich claim is here staked out. It awaits methodical development." It is to be hoped that he will undertake its development. Biological sociology is still unwritten in any systematic treatise. When such a treatise is written it must contain important chapters on the relations which the increase of population, heredity, and selection bear to types of society—the topic which is treated in this monograph.

CHARLES A. ELLWOOD.

University of Missouri.

Sex and Society. Studies in the Social Psychology of Sex. By WILLIAM I. THOMAS. (Chicago: The University of Chicago Press, 1907. Pp. vi, 325. \$1.50 net.)

Although the nine essays included in this volume are more or less independent studies they have a slight bond of unity in the form of a common thesis. The titles of the separate essays are: Organic Differences in the Sexes, Sex and Primitive Social Control, Sex and Social Feeling, Sex and Primitive Industry, Sex and Primitive Morality, The Psychology of Exogamy, The Psychology of Modesty and Clothing, The Adventitious Character of Woman, and The Mind of Woman and the Lower Races. In so far as the author seeks to prove a general thesis it is found in the assertion that the social reactions of sex-difference have arisen from the superior strength and motor activity of the male and the conservatism of the female. In the first place, although male births outnumber the female in the aggregate, female births are in excess when there is an abundance of nourishment and where outbreeding rather than inbreeding is the practice. A rise of food prices leads to an increase of male births, as Saxon and Prussian statistics show. As a derivative type the male is more variable, and this largely because of his greater activity. He is therefore more subject to serious mental and physical disorders. Woman's "anabolic surplus" enables her to meet serious or sudden emergencies with less danger of disaster. Her lack of specialized

development on the motor side, however, is not to be construed as evidence of specific inferiority, but only as an "adaptation to different and specialized modes of functioning."

Time and again from different points of view Professor Thomas returns to his very interesting theory that, in successive stages of economic development, division of labor between the sexes has been decided by their differing capacity for dealing with the particular problems of production. Man's preëminent ability as a fighter marked him out, in the crudest stage of culture, as the provider of animal food, while woman's work was associated with the vegetable kingdom and with such domestic arts as pottery and weaving. When by reason of its destructiveness hunting ceased to answer as a source of food, man turned to agriculture. Those faculties which he had before applied to destruction he now turned to invention and to the improvement of existing mechanical devices. Woman when thus supplanted by man in her practical economic function could no longer maintain her position as an equal partner in production. Her future career was one of dependence wherein she must win man's favor by personal charms rather than by solid economic achievement. This formula of man's superior motor ability also explains some points in the origin of primitive morality. Killing by the slow secret process of poisoning was considered a more heinous offense than killing by violence. Most of the crimes in the primitive code are those aggressive acts that peculiarly characterize the male.

A book of this character could not well escape dealing with some of the problems of the primitive family, but Professor Thomas recognizes that we have not yet reached the time for dogmatic conclusions. Like most recent students of the problem he is disposed to assign less weight to the capture-marriage theory than would have been done twenty years ago. He is also convinced that, while we may assume the universality of a metronymic system, we are to be cautious about accepting the ideas of the matriarchate which Bachofen and McLennan brought into vogue. He has perhaps exaggerated the difficulties connected with the metronymic family by neglecting the important factor of social instincts and habits inherited by man from his animal ancestors. Among most of the mammalia the female is the center of the family group by reason of the necessarily close association

of mother and young, while the male is generally free from domestic ties. To explain the essence of exogamy Thomas seems to consider the purely psychological hypothesis sufficient. Man's active nature led him to seek a mate among the unfamiliar females of an extraneous group rather than from his familiar associates; exogamy is thus another expression of "the more restless and energetic habit of the male" (p. 196). This is a suggestive and reasonable hypothesis so far as it goes, but it explains only part of the facts and must be supplemented by the idea of the property value of women, to name but one factor.

In the chapter on The Adventitious Character of Woman some further consequences of the changed economic functions of the sexes become apparent. "In unadvanced stages of society, where machinery and the division of labor and a high degree of organization in industry have not been introduced, and among even our own lower classes, woman still retains a relation to industrial activities and has a relatively independent status. The heavy, strong, enduring, patient, often dominant type frequently seen among the lower classes where woman is still economically functional, is probably a good representative of what women of our race were before they were reduced by man to a condition of parasitism which, in our middle and so-called higher classes, has profoundly affected their physical, mental and moral life" (pp. 231, 232). When woman is thus detached from solid economic functions she has lost the practical interest which would have kept her in wholesome contact with life. If the modern woman is characteristically unserviceable and unhealthy, the remedy lies in restoring to her the stimulus of a genuine sphere of activity, "an occupational interest and practice" as real and as well-defined as those of her father and brothers. This, Thomas thinks, would clear up some of the difficulties of the present marriage situation, since it would make of marriage a partnership in sound practical interests as well as a thing of mere individual sentiment.

ULYSSES G. WEATHERLY.

Indiana University.